Vol. III. Numb. 63.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, Concern'd in the Firſt and Second VOLUME, with the Aſſiſtance of other Ingenious PERSONS.

From **Friday** Auguſt 18th. to **Monday** Auguſt 21ſt. 1710.

GENTLEMEN,

Q. *BEING in Town, I went to Church, and and after the* Pſalms, *I look'd for the firſt Leſſon, but before that we had a Leſſon of Muſick. I aſk'd the meaning of it, and 'twas told me it was to Excite Devotion; but truly to me it was quite otherwiſe. I know no other uſe of the Organ but in Singing of* Pſalms. *Pray, be pleas'd to give a Hiſtory of Organs, I mean, when firſt introduced into the Church, and by whom, by what Authority, whether by Law, or by Permiſſion. I likewiſe deſire you to tell me how to Compoſe my Thoughts when the Organ Plays. In doing this you will very much Oblige ſeveral others beſides,*

Your Humble Servants, D. K.

A. The great Power of Muſick over the Affections of the Mind is a Point that cannot be diſputed, very few being free from the Influence of it. There is no Paſſion which the Mind of Man is Subject to which by proper Harmony may be either Heightened, Modedrated or for the Preſent allayed. And ſince Devotion itſelf is greater or leſs in Men according to their Degrees of thoſe Paſſions that conduce thereto, the Muſick that is uſed in the Church whether Vocal or Inſtrumental can want no Apology. Every one may Experience that different Kinds of Muſick do Create different Affections and Diſpoſitions in the Mind. Some ſort of Harmony inclines Men to Sorrow and Heavineſs; another begets in the Mind a Sweet Alacrity and Serenity; by one ſort we find our ſelves in a grave Compoſure and Thoughtfulneſs; by another we are carried into Extaſies that fill the Mind with Celeſtial Joy and Raviſhment. Now when the Mind is in any of theſe Diſpoſitions it is then fitteſt for the Exerciſe of Piety and Devotion. For in Confeſſing of Sins there is required Sorrow and Contrition of Mind; in Petition for Bleſſings there ought to be a Chearful Hope and Serenity; in hearing the Word of God a grave Compoſure and a profound Attention and Thoughtfulneſs is neceſſary; and in Contemplating the Wonders of Divine Mercy and Goodneſs, and in a Thankfulneſs for them, how can there be leſs than Tranſports of Joy and Admiration. And ſince the whole Buſineſs of Devotion conſiſts in theſe four Particulars, and that the Efficacy and Virtue of theſe depends upon the already mentioned Diſpoſitions of the Mind it is manifeſt how Subſervient Muſick may be made to the ends of Religion. And even laying aſide the Matter or Words that go along with it, the very Harmony of Sounds being juſtly Framed, and carried from the Ear to the Spiritual Faculties of the Soul has in it a Native Force to bring to a right and perfect Temper whatever is amiſs in the Soul, and is indeed moſt admirable in Edifying if not the Underſtanding (becauſe it doth not Teach) yet certainly the Affections upon which it makes ſuch ſenſible Impreſſions. And if it does not Work theſe Effects by its own proper Efficacy, 'tis abſurd to think that a Man's Mind can by any Art or Inſtruction be rendred capable of its Impreſſions. The Truth is there may be as well an Unfitneſs in the Muſick as in the Hearer to prevent the Efficacy of it. When the Muſick of Church is Wanton or Light, or Compoſed with too much Curioſity for an Oſtentation of Art, and is not Naturally Subſervient to thoſe Impreſſions which the Matter that goes along with it ought to leave, it rather hinders and diſgraces, than adds any Beauty or Virtue to it. How Ancient the uſe of Inſtrumental Muſick has been in the Church we do not find. That it was Practiſed by *David*, we need not inform the Queriſt; and St. *Baſil* Teſtifies, that was alſo in uſe in the Primitive Church of *Chriſt*, as an Ornament to Divine Service, and a Help to Devotion.

Q. Gentlemen, *Methinks you ſeem'd a little too ſevere in your Banter on the Gentleman that ſent you the Queſtion about the Coach-Wheel taking Fire. But it puts me in Mind of another Diſcourſe I had with my Coachman. When the Chariot has been going up Hill he*

has desired me to lean forward, to ease the Horses. I am of Opinion the Weight is the same leaning forward or backwards, because of the hanging of the Body of the Chariot on the Carridge. If you give me your Opinion without Banter, you may assure your selves you'll oblige a Subscriber, M. N.

A. This is indeed a common Maxim amongst Coachmen, tho' it is neither consistent with the Principles of Mechanicks, nor yet, (we believe) with Experience. Notwithstanding the Reason which the Querist gives against it is not just. For tho' the Coach does hang upon the Carridge, yet the Wheels, to which it most inclines, or to which it is nearest, must necessaeily sustain a greater weight than the other: For it is a known Proposition in Mechanics, That if a Beam lying in a Horizontal Position, and every where of an equal Gravity, has at each End a Fulciment or Prop to support it, and if to this Beam any weight be applied, the two Fulciments will be pressed by this Weight, in a reciprocal Ratio of their Distances from the Point of the Beam, to which the Weight is applied. The same Proposition holds true, if instead of a Beam, we suppose a Rope, or any other flexible Length, placed between the two Fulcimen's. The Application of this Proposition to the Case before us, is too obvious to be explained. Tho' it must be therefore granted, that the Inclination or Position of the Coach may cause the Wheels to sustain an unequal Pressure, yet it does not follow that the Draught of the whole is thereby rendred more difficult to the Horses, for in respect to them the Weight continues still the same, as laying wholly upon the Wheels, which, in this Case are its Fulciments. Or if by reason of either Pair of Wheels sustaining a greater Weight than the other, the Draught is rendred more difficult, why are the fore Wheels made to sustain a greater Weight than those behind, as in fact they do? For (as the Learned Dr. *Wallis* has proved) if a Beam be laid between two Fulciments in an oblique Position, the higher Fulciment will sustain such a Part of the Weight as is to the Whole, in a *Ratio* compounded of the *Ratio* of the distance of the opposite Fulciment from the Point of Application, to the whole distance of the Fulciments from each other; and the *Ratio* which the Co-sine of the Beam's Inclination to the *Horizon* has to the *Radius*, and the rest of the Weight the lower Fulciment will sustain. But the fore Wheels bearing a greater Weight than the other, is not the Reason why they are made less, nor is that the Cause of their facilitating the Draught to the Horses; but they are so made for other Purposes, which 'tis unnecessary to explain here, till the Reader desires it of us.

Q. APOLLO, *I have observed that from your Oracle, the greatest Difficulties are most Impartially Solv'd which Encourages me to enquire, how I may enjoy Peace and Traquility of Mind under the following Circumstances. I was engaged to a Young Man of equal Birth and Qualities with my self, which the Authority of my Parents constrained me (thro' fear of Threats and hopes from Promises) to make void; and am Married to another. But alas! within the Honey-Moon of Marriage, was Surprized with the Apprehension of a Dead Husband, caused by his Excess, but when the Violence of the Wine was abated, I for my Indulgence was Complemented with a profound Curse, which Pierc'd my very Soul, I could then have Curs'd the very Hour I thought of Matrimony, I have Reason to fear I shall frequently be Entertained thus. Other Circumstances I omit for Modesty Sake. Now if there is any Balm in* Gilead, *if any Comfort from your* Oracle, *vouchsafe it me, and I shall in a Grateful Sense remain,*

Gentlemen, *Yours*, &c.

A. This doubtless the most Unhappy of all Conditions, since we can propose no Remedy, but the utmost Patience, except he be such an intollerable Brute, as to Insult on you the more for such Demeanor; if so, you are not Oblig'd to Increase your own Injuries by your Virtue, but e'er you take other Remedies, consider if they will not be worse than the Disease.

Q. Gentlemen, *I have been much Troubled in Mind, for above a Year, which disorder has caused a great Alteration in my Health, and has brought me to a very low Condition, my Physicians talk of* Love, *all my Relations are of the same Opinion, nay I believe that* Venus *and* Cupid *have had a good share in the Business, and having heard how willing you are to Answer Questions, I rest in hope of having this Answer'd.* What is Love? and how can it be Cured? *by Answering this you will very much Oblige a Friend to all* Flaccis Marombas

M. N. S.

A. Love may be describ'd by the Passions of *Friendship* and *Desire*, Blended together, Circumscribed by the Rules of *Honor* and *Virtue*. *Friendship* is the *Soul* of *Love*, *Desire* the *Material Part*, and *Honor* and *Virtue* give the *Vital Union*. If it breaks those bounds, it looses that Beautiful Name and Degenerates into *Lust*. As for the *Cure* of it, some have advised the Person possessed of that Passion, to observe an other Lover in his Madness; how Ridiculous an Animal he appears in all his Actions, Gestures, &c. And in his Notions of the Consequences of the Passion itself; but this may be a Dangerous Experiment, since Sympathy may set things in another Light, than they would appear into a disengag'd Person. Others (as the *Athenians*) have prescrib'd the Affronting the Object of their Passion, the more to engage their Contempt: But since the Unhappiness of the Lover proceeds from the Displeasure of the Person belov'd, we think it a very Ridiculous Conclusion to endeavor to increase it. The best means to obtain a Cure, we think, are Absence and Multiplicity of Business: all Ideas of Things we find in time decline, and give way to fresher; and much Business Crouds them out of the Brain.

POEMS.

BODLEIAN LIBRARY

Q. YE Generous Bards *(who have with welcome* [*Strains,*

Often vouchsaf'd to sooth my Restless Pains,
When Mourning, Anguish, and Tormenting Care,
Had Plung'd my Soul in Woe, and deep Despair)
Still do I need your Aid, for to Controul
The shocking Passions of my Yeilding Soul:
Meryna, *Fickle Maid! has long possest*
My Faithful Heart, and Reign'd within my Breast,
From whose Dear form, Transporting Charms arise,
Bright Bloom, soft looks, Sweet Lips, and Sparkling [*Eyes.*

Her

Her ſeeming Innocence, her Yeilding Art,
And Chaſt Reluctance, Charm'd my willing Heart;
But now with open freedom ſhe Receives,
Each Ruſtic Swain and Smiling favor gives,
And ſure that cant conſiſt with Sacred Love,
Where only two each other ſhould approve.

Still I adore, ſtill ſhe reſpects her Swain,
But if you ſhall Adviſe to Quench my Flame,
(If poſſible) I will the Nymph diſdain,
And be the Roving TORRESMOND *again.*

A. The Sex diſplay a Thouſand Subtle Arts,
To Captivate and to Recover Hearts;
When they obſerve their Servant's Flames decline,
To raiſe their Warmth, and make 'em brighter [Shine,
They'll feign a Paſſion for a *Rival*, while
Their Slaves are rous'd, by their Fictitious Smile;
Freſh ardor Fires their Breaſts, nor can they bear,
Another in their Promis'd Bliſs ſhou'd ſhare.
But if *Meryna* does Inconſtant prove,
And this no *Feint*, but a Relapſe from Love;
The *Objects* of your *Paſſion*, Vaniſh too,
For *She's* not *Lovely*, if ſhe is *Untrue:*
And when the *Cauſe* is gone th' *Effect* Decays,
The *Sickneſs* thus a *Remedy* diſplays;
Then *Rove* again, till fairer views you find,
Whoſe Eyes in *Love* are open'd, ſeldom twice are [Blind.

Q. *When a Man's Misfortune,* (hard) *it is to* [*Wed,*
A Wife that's Falſe, unto his Nuptial Bed,
With Horns, we ſay, his Head is dignify'd,
It's Origin tell, and what it means beſide?

A. Cuckold from *Cuckoe* firſt deriv'd the Name;
And theſe produc'd for Reaſons of the ſame.
In former Times, when thoſe whoſe Buſineſs 'twas,
To dreſs the Vines, let the juſt Seaſon paſs,
Thro' Idleneſs, 'till with Untuneful Throats,
The *Cuckoes* chanted their Unvaried Notes;
Theſe for their Lazineſs were *Cuckoes* call'd,
From whence this *Scand'lous Order* was Inſtall'd:
Since, like thoſe Vines, their Wives neglected lay,
Which made them (conſcious of Neglect) to [ſtray.

TO THE

BRITISH APOLLO.

(1.)

Q. Divine APOLLO, *grant your timely Aid,*
Let my Sad Caſe your Tender Pity move,
Oh! be not Cruel to a Wretched Maid,
Who is (She dares not own with whom) in Love?

(2.)

Ah me! your Charming Eloquence and Art,
(This thing to hide alas! I ſtrive in Vain)
Like Cupid's *Shaft have deeply pierc'd my Heart,*
But much I fear Sophia *you'll diſdain.*

(3.)

I fear I may not hope to Win your Heart;
The Fair, the Charming Eccho *Miſtreſs is*
Of that, Oh! might then I but have a part,
And with th' Admir'd Eccho *ſhare in Bliſs.*

SOPHIA.

(1.)

A. Think'ſt then *Sophia*, equal Streams of Love
Flow from a *God's*, and from a *Mortal's* Breaſt,
Or that the firſt can't more theſe Flames improve,
Who is of Oceans Infinite Poſſeſt.

(2.)

Tho' *He* loves *Eccho* with as large Deſire,
As the Fair Nymph her ſelf can wiſh to feel,
Tho' ſhe adds daily Fuel to his Fire,
Yet his whole *Source*, He never can reveal.

(3.)

He can *Sophia* alſo Love with Flames,
As great as ever He expreſs'd before,
Add to his boundleſs Paſſions, other Names,
He can Love them, and after Numbers more.

APOLLO,

Q. *Pray, what is the Reaſon,*
You've out-liv'd your Seaſon,
Since Authors of late in the Town,
Juſt Enter and Prate,
And then Vaniſh ſtrait,
That's only juſt Pop up and Down,

The Age grows ſo Nice,
They ſcarcely will twice,
An Audience to any one give,
But ſtill expect new,
And yet they think you,
Are likely for ever to Live.

A. The Reaſon you give,
Why we're likely to Live,
Since new things alone pleaſe the Age;
And every time,
In Proſe and in Rhime,
We bring ſomething new on the Stage.

☞ Any Perſon may have the *Index* to the Second Volume of the *Britiſh Apollo*, alſo whole Sets Bound or Unbound, and Single Sheets to make up Sets of the ſaid Volume, of the Men in their Walks, or of *J. Mayo*, over againſt *Water-Lane, Fleet-Street.*

SIR,

SIR,

THE Advices from the *Hague*, *Aug.* the 22d That the Letters from the Camp at *Villers-Brulin*, say that they hope to be Masters of Bethune in a very few Days, and that 'tis generally believed the Allies will afterwards Besiege Aire; That the Enemy seem afraid of it, for they Repair and Augment the Fortifications of that with all Imaginable speed; That they are likewise Fortifying the New Covered Way before that Town on the side of the Gate of Nostredame, and have raised the former so much that the Walls of the Place on that side cannot be seen; That the Marshal de Villars went some Days ago with a Detachmant of Horse to view the Country between Heidin and Terouenne intending as I said to make a Line from the River Tarnois to the Lys, for covering that Country on that side; That he has order to Augment the Fortifications of Hesdin with some new Works and a Sluce to raise the Water of the Canche, along which River they likewise Fortify several Posts; that the French give out that they expect in their Camp the 25th or 26th Instant, a Reinforcement of 8 Battalions and 12 Squadrons, whereby their Army will consist of 274 Squarons and 161 Batalions according to the Sist they have Published; They Write from *Paris*, that the the Court is Apprehensive that the Count de Taun will March into Provence, the Passes the Passes into that Country being not so difficult as those into Dauphine, and the Confederate Flee being on that that Coast to favor the Execution of his Projects.

Which is all from Yours, &c.

ADVERTISEMENTS.

A First and Second Claim is made at the Office of Assurance on Marriage, in Bolt-Court, Fleet-Street, which amounts to 37 l. 12 s. The 1st will be paid on Saturday next, and the 2d on the 15th of August, wherefore all Persons concern'd are desired to pay 2 s. into the Joint-Stock, pursuant to the 1st Article, or they will be excluded. The 2 Claimants maried each other and have paid but 2 s. each, which sufficiently shews the great Advantage of this Insurance, which is daily Increasing, the 3d Claim already amounting to near 25 l. On next St. Bartholomew-day 6 Trustees will be chosen for the Year ensuing, due Notice will be given of the hour & place; the Advantage of Early Entrance will appear by the Propolals, which may be had Gratis at the Office. Note, Any person may Insure on the Marriage of an other without their Knowledge or Consent.

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WHich the late Famous Dr. Tyson prescribed, purely for all Distempers in the Head, (viz.) It greatly strengthens the Memory, it instantly Eases all manner of Pains in the Head, and it as presently removes Heavinels, Drousiness, Dulness, Stupidity and all Swimmings in the Head. Itperfectly Cures the Apoplexia, Epilepsie, Vertigo, Megrim, Lethargie, Coma's, Carus, &c. It Cures the Ageds Sight to admiration, by taking away Dimness of Sight, the Evil in the Eyes, all Drippings from the Head upon the Lungs, it Cures the Gout in the Head, and wer too and brings Nodes from the Leg, and all *Mercury* poeend therein by taking of *Mercury*, or occasioned by any Infectious Trade, by its noble Virtues instead of any Cold to be taken, it carries of the Humors that causes Colds, and brings the Blood to support and greatly strengthens those tender Parts, &c. Is Sold at J. Elliot, at St. James's Coffee-house, near St. James-House, at the Seven Stars under St. Dunstans Church in Fleet-street, at Robins Coffee-house in Change-Alley, Cornhill, and at Mr. *Mayo*, at the Printing Press, in Fleet-street, Printer of this Paper. 3 s. 6 d. each Box.

A Patent under the Great Seal of England has been granted to Charles Holman in Red-Lion-Street in Southwark, for the making of his London Ink-Powder for Records. Being Most Excellent for all Persons to make their Writing-Ink as black and as strong as they please. Each Six-penny Paper makes a Pint of the best, or Pint and half, of [illegible] for Shopkeeper's common Writing or [illegible] only by shaking or stirring it in so much [illegible] of River-Water; and it amends all weak and pale ink, or Ink spoiled by the Frost, and Directions to each Paper of Powder, to prevent Ink from Freezing. 'Tis Sold by most Stationers, Booksellers and Paperdasshers in and about London; and by Shop-keepers in the chiefest Cities and Towns in England. And that none may be imposed on by any false Pretenders, Cheats or Counterfeits, this only has been publickly Experienced for many Years, and Approved for the best Ink in most parts of the World.

MR. *Roger Grant*, OCULIST, who has been so successful in Couching the Cateract and Curing all other Curable Distempers in the Eyes, lives in St. *Christopher's Church-Yard*, where he has lately brought to Sight these Persons [illegible] at *Newington-Butts*, born Blind, brought to Sight in 5 minutes. *Susan Barnes* at Mr. *Haurtes*, in the *Broad-way Westminster*, blind 11 Years brought to Sight in 3 minutes. *Mary Dearing*, in *Swan Yard* near *Newgate*, aged 75 Years, restored to Sight in one Minute. *Elizabeth Wild*, in *Bell-Alley Goswell Street*, blind of one Eye 23 Years, restored to Sight in 5 minutes. *William Dixon*, in *Chelsea-College*, aged 87, restored to Sight in 5 minutes. *John Myers* on *Saffron Hill*, blind by Obstruction of the *Optick Nerves*. A Gentlewoman whose Mother lives at Justice *Constables* in *Goodman's-Fields*, the same. Mrs. *Jackson* in *Wood's-Close*, the same. Mr. *Williams*, in *Peter-Street Old Soho*. *Anne Andrews* in *Goswell-Street*. *Saywell Lathan*, at *Adam's Coffee-House Chancery-Lane*. *Anne Allen*, in *Nightingal-Lane*. *Anne Lee*, at the *Cross-keys* Tavern in St. *Martin's-Lane*, *Strand*. Mr. *Godby*, near *Fishmonger's-Hall*, *Thames-Street*. Mr. *Heming* in *Nags-head-Alley*, *Southwark*. Mr. *Langbridge*, *Saffron-Hill*. A Child of *J. Haris's* at *Islington*, blind at a month Old. Mrs. *Parsons*, in *Naked Boy-Court* in *Bell-Savage-Yard*, *Ludgate-Hill*. *Mr. Graves*, at *Mr. Spencers* in *Church-street*, *Deptford*. *Mr. Allens* Daughter at the *Dolphin* and *Comb* on *London-Bridge*. *Thomas Dunmore*, in *Castle-alley* in the *Park*, *Southwark*. *William Malster*, in *Wheeler-street*, *Spittle-Fields*. *Joseph Mild*, at *Mr Shakspear's* at *Hogsdon*. *Mr. Jones* Daughter, next Door to the 2 *Brewers* in *Monmouth-street*. *NOTE*, These with 223 others have been Cur'd since *Sept.* 1708. by the aforesaid Mr. *Grant*.

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